

Anpao Kin.

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1896
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THE DAYBREAK.

"Wankantanhan Anpao kin hiyounhipi."—Luke i:78.

VOL. XII.

MADISON, S. D., MARCH, 1896.

NO. 10.

B. C. U. Wowapi Wicaqupi.

ANPAO KIN: Mitakola, le anpetu kin iyapi wanji ito epin kta tka inarni luotanin kta wacin ye lo. Yunkan lecel wiwanblaka on hepe lo. Oyanke iyohi B. C. U. unpi kin hena ecel oiciyapi womnaye yuhapi on he etanhan mazaska nom (\$2.00) Wakantanka tawowaxi itancan unpi qon hena mazaska kin hena on owicakiyapi waxteka iwanblake lo. Yunkan lecel owakarnige, B. C. U. tohanyan sutaya owapa kin hehanyan woepe unyuhapi on he tuktogna tanyan inyan kin kta iyececa kin he lehanl ahi owakarnige on hepe lo. Yunkan, mitakolapi, lecelu we lo: tohunnunniyan kin wawokiye xni unqunhanpi ehananx tuktetu kexa omniciye unqunpi kin tanyan inyan kin kte xni iyececa iwanblake lo. Ho, hecel econqonpi yunkan Wakantanka tawowaxi itancan unpi qon wanjiggi icantewaxtepi kta ive ceca ye lo. Ho, mitakolapi, le woepe unkagapi waxteke sece iwanypaka po. ANPAO KIN el tuwa wicoiye waxte kin heca wanji eya chantanx he el iwanunyakapi kta iyececa ye lo. Ho, iwanypaka po, le tanyan epa hecin, nainx xicaya epa hecin, Kakel on hepe lo: Lower Brule el convocation ai qonhan wicaxa akenonp wicakarnig a pi yunkan he mawanj, yunkan hena woepe iwanypakapi kta on wicakarnigapi naceca wala heon hepe lo.

Ho, ito, heceglala epin kte lo. Mitakola tona ANPAO KIN iyacupi on hena iyuhacantewaxteya napeciyuzape lo, nitakolapi wanji iyotan onxiaka, taku xica ota econsa qon, he miye ye lo. ANDREW WAKINYAN-WAXTE.

3. Wowahokonkiye woniya kin.
 4. Wicanagi towaxake woniya kin.
 5. Wosdodye woniya kin.
 6. Wakantanka ohodapi woniya kin.
 7. Wakantanka kokipapi woniya kin.
- WONIYA WAKAN WASKUYECA TAWA AKETO-PA KIN.

1. Wocantekiye.
2. Wowiyuxkin.
3. Wodakota.
4. Wacintankapi.
5. Wowaxoxida.
6. Wowaxte.
7. Tehan canzekapi xni.
8. Wicowarbana.
9. Wowacinye.
10. Waranicidapi xni.
11. Wixtecapi.
12. Bdesyaked ikduhapi.

WOWAONXDA WICORAN WICANAGI IYOWAJA KIN.

hena wicayawaxtepi; icin, marpiya wokiconze kin he tawapi.

2. Tona waaceyapi kin hena wicayawaxtepi; icin, hena wicakicanptapi kta.

3. Warbapina kin hena wicayawaxtepi; icin, hena maka kin de tawapi kta.

4. Tona woyute cinpi kin iyecece Wowotanna idocinpi qa ipuzapi kin hena wicayuwaxtepi; icin, hena imnawicayapi kta.

5. Tona waonxidapi kin hena wicayawaxtepi; icin, hena onxiwicadapi kta.

6. Tona cante wakaxotapi xni kin hena wicayawaxtepi; icin, hena Wakantanka wanyakapi kta.

7. Tona wodakota kagapi kin hena wicayawaxtepi; icin, hena Wakantanka cinca ewicakiyapi kta.

8. Tona woowotanna econpi kin on xicaya wicakuwapi kin hena wicayawaxtepi; icin, hena Marpiya Wokiconze kin he tawapi.

WATANI XAKOWIN ON WICANAGI ICIKTEPI.

1. Waranicidapi.
2. Taku tawapi kta iyececa xni exa

2. Itancan Rtayetu Wotapi Wakan. AOKPANIYAN WAKICONZAPI ZAPTAN KIN.

1. Wicayusutapi.
2. Iyopeiciyapi.
3. Wicaxa-wakan wicoran yuhewicakiyapi.
4. Wakankiciyuzapi.
5. Sdawawicayapi.

Porcupine—St. Julia's Chapel.

(Young Men's Church Society.)

ANPAO KIN: Kola, lehanl taku wanji oblakin kta wacin. Hekta, November 29, 1895, hehanl Koxkalaka Omniciye wanji lel teca unyuhapi. Eya, tipi-wakan kin lel etanhan toka Okolakiciye Wakan hiyohi qon le kagapi, hececa exa hekta waniyetu yamni nainx topa naceca tuweni beca lel unpi xni; tka mix hekta March 20, 1895, qonhan toka lel wahi, na wafa waniyetu wanji waun. Ho, yunkan lehanl omniciye wanji Wakantanka okihiunyanpi, na koxkalaka

tona lel inx eya mariyublu wan apatan ayapi kin el owicakiyapi kta ca icagapi. Ho, heon lehanl tokel xkanpi wanji oblakin kta. Le February 2, 1896, hehanl omniciye apikiyapi, na koxkalaka wanjiggi ake Wakantanka el itanpi kta ca wicacupi. Ho, lena koxkalaka akewanji Okolakiciye Wakan kin el blihela xkanpi kta ca wicacupi, na hehan ataya koxkalaka wicemna yamni ake topapi. Ho, yunkan lena ohinni blihecap kta ca iciconzapi exa iyo-tan taku wan el wowaxi econpi kta kin he koxkalaka yamni aiyotan el Christ tokiconze icagin kta eyapi, na anpetu wakan wanji econ wicaxipi yunkan hena tona Wotanin Waxte naronpi xni kin hena tipiwakan el awicacupi kta ca wicakarniga-

pi, na anpetu wakan wanji econwicaxipi. Ho, mitakolapi, lehanl unblihecap na tanyan econqonpi xni exa lena onxiya lel heconqonhanpila ye lo, heon, mitakolapi, owancaya he naunyaronpi uncinpi. Nakun koxkalaka nom President hecapi kin okihe wan Wm. Running Horse eciyapi kin he lecala omaka teca qonhanl Episcopal Church el tima gli, tiwahe tawa ataya. He Presbyterian hel omaka ota opa, na koxkalaka wacinyepica heca exa nakun sanpa woonspe kin kuwa na lel tima gli, hecel he nakun nayaropni wacin ye lo.

Ho, mitakolapi, taku wan lel on wowapi wakage cin he Wakantanka tokel tipi-wakan wan karunxipi na akex nakun oegnake tokel yankin kta, inyan waxtete agle egleunxipi na akex inyan blecahe sa heca kin nupin iwanyag on karunxipi. Ho, heon unxi lena he etanhan maka akanl Wakantanka tipi tawa el wowaxi econqonpi hececa exa taku wawiyutanyan ota kin on ohinni unkiyutanpi exa inihan xni unxkanpi. Nitakolapi.

PAUL H. HORSE.



Christian Yaunpi Kin, Taku Kin Dena Kisuya Un Po.

WAKANTANKA ETKIYA WOWAXTE YAMNI KIN.

1. Wacinyanpi.
 2. Waapepi.
 3. Wacantkiyapi.
- WOWAXTE ITANCAN TOPA KIN.

1. Witonpapi.
2. Wicaxa owasin owotannayan wicakuwapi.
3. Wowaditake.
4. Iyakapeiciyapi xni.

- WICORAN WAXTE OBE YANMI.
1. Akiraniciyapi.
 2. Wacekiyapi.
 3. Waonxidaya wawicacupi.

WONIYA WAKAN WAWICACUPI TAWA XAKOWIN.

1. Wicoksape woniya kin.
2. Wookarnige woniya kin.

1. Wasdodyapi xni kin onspewicakiyapi.
2. Xicaya oranyanpi kin iyopewicayapi.
3. Wacitunkda unpi kin wahokonwicakiyapi.
4. Kakixyapi kin wicakicanptapi.
5. Xicaya taku ecawicakiconpi exa tawacinhanskaya watokiconpi xni.
6. Xicaya taku ecawicakiconpi kin cante on wicakicicajuji.
7. Tuwe tokeca wacewicakiciciyapi.

WOWAONXIDA WICORAN WICATANCAN IYOWAJA KIN.

1. Docinpi kin wodwicayapi qa ipuzapi kin wayatkanpi wicacupi.
2. Tancopina kin hayapi wicacupi.
3. Wicaxa tokeca kin qa wieakix unpi kin tanyan wicakuwapi.
4. Wayazankapi kin wanwicayag ipi.
5. Wicakaxkapi kin qa wayaka wicayuzapi kin onxiwicadapi.
6. Tapi kin wicarapi.

WOWAXTE XAKDOGAN KIN.

1. Tona cante mahed onxiicidapi kin

inihan xni konpi.

3. Wicacerpi wocantiheye xica.
4. Wowinawizi.
5. Iyakapeiciya wipiiciyapi.
6. Wocanzeka.
7. Xkankapinpi.

WOARTANI XAKOWIN ON WICANAGI ICIKTEPI KIN HENA IYOTATKONS WANKE SE WOWAXTE YUKE CIN.

1. Onxiranpi.
2. Oranpiya oranyanpi.
3. Wakaxote xni ikduhapi.
4. Wawatecapi.
5. Iyakapeiciyapi xni.
6. Wacintankapi.
7. Wakantanka yuonihanyan qa bdi-hedya wawokiya xkanpi.

TUWEKE CEYAX TAKU FHAKE ROIN AKIPIN KTA OKIHIPICA.

1. Wiconte.
2. Woyasu.
3. Wakanxica-ti, qainx.
4. Wakantanka-ti ekta owihanke wanin oouny kin.

WOTANIN WAXTE KIN ED WAKICONZAPI OYAKAPI KIN.

1. Miniawicakaxtanpi Wakan.

ANPAO KIN.

ANPAO KIN wi iyohina, wiyawapi anpetu toka heya aca, mazaakdirpeyapi.
 WI xakpa on kapi, qa wi iyohina akezaptan (15) aokpani xni, ptayena partapi, wicacaje wanjina ekta hiyukiyaipi kta cinpi kinhan, icupi kin iyohina kaxpapi wanji (10c) on kajujuupi kta.
 WI xakpe on kapi, qa wi iyohina wanjina icupi kta cinpi kin, kaxpapi wanji sanmi okise (15c) on kajujuupi kta.
 Icupi xni itokab kdajujuupi kta.
 Wowapi askabyapi mazaxana wanji qaix nonpa owapi kin, mazaska eekiya, on ANPAO KIN opeton okilipi kta.
 Opetonpi kta wowapi hiyukiyaipi qaix ed taku oyakapi kta cinpi qa hiyukiyaipi ca, wowapi ojuha akand deced owapi kta:—Rev. W. J. Cleveland, Madison, S. D.

Yawaxteya Cajeyatapi Wowapi Wan.

ANPAO KIN icikoyagunyanpi qa wicoran waxte econ iyounpaxtakapi kta wookihi yuha. Okodakiciye-wakan opapi tkaabebeya tipi kin, hena iyotan taokkiye waxte heca kta. Bixop waun kin eciyatanhan, taku ecamon onxpaxpa oyakapi qa taku bduotanin kta wacin kin hena owasin, qa Tipiwa-kan iyaza omawani woyakapi kin hena, qa nakun Okodakiciye-wakan kin wotanin tawa toktokeca ed kagapi kta. Oyate unkitawapi kin owasin ANPAO KIN icupi qa sanmi wicaxa tokeca wicaguipi nin ecanmi. W. H. HARE, Yewicaxipi Bixop.

Wotanin-waxte Ayapi On Wacekiye.

Anpetu iyohi wicokaya he cin ehan heyapi kta: Wanikiya waxte isto wacantkiya nitawa kdu-gad, canicipawega akan otkeyahan yaun tka qon, maka akan wicaxa unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. Amen.
 Winyan Omniciye oekde onspeiciciyapi kte cin he dee:

Okolakiciye Wakan Woyaka Tawa Aoptelya Kagapi.

WICOWOYAKE XIV—ONXPA II.
 TANXNA UNPI KTA ICICAGAPI.

Oxpaye kin le icunhan wicoran kin le tokaheya icagaukecinpi kte xni, itokab wanunyakapi eciyatanhan, Anthony, omaka opawige itopa qon, oxpaye wan tanxna unpi kta icarye slolunyanpi.

Na iye itokab wicota maka kin ayuxtanpi na wakorloka otipi na ixnala ounyanpi.

Tka le oxpaye kin icunhan tanxna unpi kte cin lila yuotapi na awaxtelapi. Benedictine obe kin he A. D. 529 Benedict eciyapi kin he kaga. Nursia el ti na he wicaxa bliheca na waohola, na toktokeca woohola kin na wowilake waxte wicagin kte cin rca. Mazaska ota wicaqupi na wiyorpeyata obe kin le iyotanlapi. Itokab obe toktokeca icagapi, na ohanketa tuwa wakanyan ni un kte rcin tanxna obe wan opa na ecela on okihi ca wowicalayapi.

Woope yuha icagapi kin oga xkanpi kin behanyan waxtepi. Icin woonspe kuwapi, Wowapi Wakan okage yuotapi, Atewicayapi tawowapi qon yawapi na akta kagapi, wayawa-tipi kagapi, warpanicapi kin wolwicaye, wayazankapi na iyokixicapi kin tiobapapi kta ca wicakicigle, na tipi-wakan tanka kagapi.

Wicakagapi qon tocpopi oterike cin aktapi xni ohakab, exa takuku tanyan econpi.

Tka oxpaye kin le ihanke kin el taku iwaxtepi kta on ilagwicayapi kte con aokpaniyan unpi, na taku waxte econpi kte cin econpi xni, tka oyate lila wicayunihanpi. Wicaxaya tapi hunr tipi tawapi ayuxtanpi na tanxna unpi tipi kin el aonaicitakapi wocekiye na woawacinpi na wicoran wakan econpi kte cin heon.

Hunr lila wankanl najin kecanwicakimpi kin on maka itanxanpi el wicoran tanka wicaqupi. Womnaye tawapi lila tanka na maka yuhapi kin iyute pica xni, ota lakax.

FEUDAL WICORAN KIN.

Wicoran kin le unkokarnigapi kte cin on, Roma wokiconze waxagya un qon, isto waxake cin makoce tawaye cin ataya ihunni selececa, na oyate toktokeca ota exa wokiconze wowaxake wanjila. Wokiconze kin he hinrpaye con onxpaxpa ota, onaxna ota hinrpaye, na makoce kin he kiyuxpeya wicaxayatapi na maka itancan ota awanyakapi. Kiyuxpaxpa rpaye con tohinni yuokiwanjipila xni, tka sam kiyuxpapi.

Tona itancanpi qon itancan rca wicayawapi xni, tka makoce iyohila el woitancan ota, na iyohi makobaxpe wan awanglaka. Lena baron naix feudal itancan ewicakiyapi. Itancan iyohi conkaxke icicage, na okxan wowilake na wicaxa toktokeca wowaxi econpi kta na tanyan unpi kta ca igluwitayapi.

Tuktektel oitancanpi kin lena etanhan, wanji kitana waxka aya na on wan-

jigji, iye iyececapi kin, tawawicaya, na ignuhala wanji lila oitencan waxaka najin. Wokiconze tanila kin iyacinyan waxakin kta ca Charlemagne piya yuicar xkan, tka Rome wokiconze waxake con inonpa karpica xni.

Feudal wicoran kin icunhan wicaxa ikceka kin, ignuhalexna tanyan unpi na ake tanyan unpi xni. Iyuha waslolye xni, na ixtelya unpi. Tona otonwe kitanna tanka wopekicitonpi kte cin eglepi el unpi kin hena kitana waonspepi na tanyan unpi.

Oitancanpi kici kieazapi ca hehan Okolakiciye kin wicaxa ikceka kin owicakiya, na tuktektel wicaxa-wakan, akicita igluzapi na Okolakiciye on na warpanicapi kin on zuyapi.

Le oxpaye kin icunhan na ihankewapa tokel ounyanpi awauncinpi kte cinhan, tokaheya Tanxna tipi kin el tipi-wakan tanka itamahel omanipi wan, wojupi tanka na woju-wicaxa na owayawa tawa; hehan conkaxke kin el akicita maza wokoyake koyag najinpi, na itanokxan wicaxa ikceka ota; na hehan otonwe wanjigji tuktel wopetonpi wicoran on wicaxa otipi na wowijice yukan hecel yankapi awauncinpi kta.

Omaka opawinge nappinyunka, na ohakab, wicaonxika tanka yuke cin he cajeyate pica xni. Wicaxa-wakan ecela waonspepi, na iyepi exa hetanhan wicota waslolye xni unpi. Wicaxa ikceka lila warpanica na onxikapi na iyokixicapi. Canku oyasin ognagna wamanon-sa unpi, na on anawicaptapi kta ca wo waxake wanica.

Maga kin el wojupi xni, na owancaya wicaakiran.

Na omaka opawinge inapcinyunke ihanke kin el Christian oyasin, wanna maka ihaunkin kta wicalapi. Omaka 999 kin he Omaka ehake kta yawapi. Woteri icage, na wicaxa oxkixkapi kin heon taku tokeca tanka hingle kta awa, cinpi; na maka ihanke kta apepi kin icunhan woxice na woterika yuicagapi. Wicaxa wowaxi ayuxtanpi, taku on nipi kte cin anapta yunka, na wicotawacin kin he, wicaxa witawata el unpi na wanna wata inangyin kte cin wanglakapi na woxice xice rca econpi eca, kin he iyececapi.

Tka Omaka iopawinge teca hinapa na woyasu on apapi xni. Maka kin hecgla anpa wi kin ohomni iyaya. Wicanrpi kin hecetuwanjica iyeryegapi. Wicaxa Cinhintku kin, wowapi yublaye na woyasu glaotanin kta nahanrcin iglutannin xni.

Wotke wan tanka, wicaxa tawacin etan yureyab iyeyapi na Omaka teca, kokipeya etonwanpi qon, woyawaxte ota ikoyagya u. Wowaxte ahi kin lila tanka kin on oyagpica xni seca. Woixtima, oqoyapi na woteri qon wanna yutokeca aya; ignuhayela econ xni tka ocib waxte aya. Wanna tipi wakan jujuwahin kte cin apiyapi na tokeca teca kagapi. Itokab tipi-wakan suta kar awacinpi xni, tka wanna tokel okihika waxte na tanka heca kagapi.

Maga etonwanpi xni qon wanna el wojupi, wicoran oyasin etonwanpi, na tona woope kicaksapi qon woope oga wicakuwapi na hecel oyate kitanna tanyan unpi.

Lehantu kinhan wicoie wan lila eyapi, maka ataya, otonwe wakan kin yuhapi kte cin zuyapi kte cin hee.

“Jerusalem ungluhapi kte lo” eyapi kin tokel taku yutokeca kta, tokel mini owanjila rpaye yuxkanxan kta na maka kin yin kte cin ataya yutokeca kte cin tuweni slolyapi xni.

Tka ozuyapi kin le tokatawapa sanpa onaunronpi kta.

Wanna Okolakiciye wakan kin, Wiyo-hiyanpata oxpaye na Wayorpeyata oxpaye el yukinukan qon ehan unhipi.

Taku on igluxpe kin he ota. Anpetu wanji naix omaka opawinge wanji wicoran heca xni. Constantinople otonwe kagapi kin, Roman Pope (Xina Sapa Itancan) waranicilapi kin, na ataya omniciye cola, wowicala kin el woeye wan wiyorpeyata oxpaye ognake con, woakinica ota on oxpaye nopin anognog

kiciyaxicapi—hecekel on A. D. 1054 hehan akipab iyaye.

Ohakab tuktel olakolya kici xkanpi exa omaka kin he ehan ecer okiciwaxte qon ayuxtan ayapi.

Oxpaye kin le el taku ota iwanyag oyakapi waxte, he ocisciyela cajeunya-tapi hanskeya eyepica tka.

Christian Oranpi.

WOONSPE XV.

WOONSPE WICOIE—WAKAN.

Oekde. “Nicaje wakandap, nunwe.” St. Matt. 6:9.

W. Woahope iyamni kin eya wo.

A. Itancan, Wakantanka nitawa, caje kin ituya ehin kte xni; tuwe iye Cajey ituya eye cinhan. Itancan kin he woartani cona un ecan kin kte xni.

W. Woahope kin de ed taku itancan-yan cajeyatapi kin he tukte e he?

A. Wakantanka Cajey kin.

W. Toked Wakantanka Cajey ituya unkeyapi kta unkokihipi he?

A. He taku undapi xni kin iyeced cajeunyatapi kin on.

W. Oekde kin ed toked Wakantanka Cajey unkuwapi kta e onspeunki yapi he?

A. He wakan undapi kta onspeunki yapi.

W. Wakanyapi eyapi kin, he on toked kapi he?

A. Wakanyan yuhapi.

W. Woartani cona un, eyapi kin he on toked kapi he?

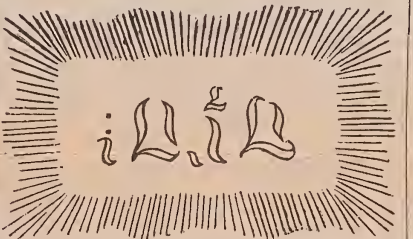
A. Iyaonpepica xni.

W. Woahope kin de kicaksapi kin, hena tona eepi he?

A. Tona Wekantanka irad cajeyatapi, qaix iyukcanxniyan taku eciyapi, qaix heced Iye on taku eyapi kin hena eepi.

W. Wakantanka towa wartanipi kin toked wicakuwa kta he?

A. Kakixwicayin kta.



Iteowapi ded kagapi kin he Wakan-tanka Cajey Wakan, Juda oyate toked iapi tawapi kin ed owapi tka qon, he iteowapi kin ee, qa anpetu wi kin okxan iyojanjan yuke cin he iyeced wiceti ihe okxan kagapi, icin Wakantanka caje kin nina rcin wakan yedakax heced iacyinyan kagapi.

Hokxin-kagapi nina waxte wanji ha, qaix wowapi owanyag waxte heca exa, duha canna ihun canopiye wan ed he tanyan oniciknaka ece, tehan waxte duha kta e heon etanhan. Nakun nisun qaix nitankxi wana ta tka taku tawapi qon wanji duhe cinhan he iyotan nina tanyan awandakin kta naceca, icin he iye tawa tka qon on etanhan yunihanpi kta iyececa sececa. Ho, Wakantanka Cajey Wakan kin he Iye tawa, qa niye, cincaniye cin, taku maka akand un kin owasin isanpa he wakan yawapi kta iyececa kecanin kta, qa awandakin kta, qa lye teridapi kin cante onijuna se, qa ho iwaxtena kicun, ehin kta iyececa.

Wakantanka tona iye Cajey eyapi kin hena woartani cona un ecanwicakin kte xni. Icin, wayawawicakiyapi kin ekta woahope kin owasin rcin tanyan anayagoptan xni hantanhan iyaonpepica xni niyawapi kte xni e he sdodyaye do. Wowasukiye wanjina hecena rcin yakicaksa hantanx iyanionpepica xni xni, unma kin owasin anayagoptan exa. Unkan woahope kin decena okaptapi Wakantanka toahope unma kin owasin anayagoptan exax Wakantanka iyanionpepica xni, qaix wakaxote xni, niyawa kta okihi kte xni, tka on kakixniyan kta niye hecanon kin on icantenixica qa tuwe ixnana wicaxa iyaonpepica xni ni un qon, Itancan Jesus Christ Hee, e on

nicicajuju kta iceyakiye xni ehantanhanx.

Iho, heon Itancan Tawocekiye kin on, Wakantanka Iye Cajey wakanyada kta e oniciyin kta icekiya wo. Taku tona duhe cin ekna he iyotan wakanyan yuha wo; hecanon kinhan anpetu inicihan ed tokata Iye Cajey Wakan kin itehu nitawa kin ed oniciwapi kta. He tawaniyan, qa tenirida kin tuwepike ceyax owasin he sdodyapi kta e heon etanhan.

WOONSPE XVI.

WOONSPE WICOIE—ANPETU.

Oekde. “Itancan, anpetu kage cin, he dee.” Ps. 118:24.

W. Woahope itopa, onxpe tokaheya kin eya wo.

A. Anpetu Okirpapi kin wakanyan duhe kte cin he kiksaya wo. Anpetu xakpe rtayani kta, qa taku ecanon kte cin owasin eced ecanon kta; tka anpetu ixakowin kin he Itancan Wakantanka nitawa anpetu okirpapi tawa kin hee. He ed wicoran takuna ecanon kte xni; niye qaix nicinkxi, qaix nicunkxi, ookiye nitawa wica kin, qaix ookiye nitawa kin, waniyanpi nitawa, qaix wicaxa tokeca nitatiyopa itimahad un kin.

W. He taku e unakikiktonjapi kta iyeuncecapisa he?

A. Wakantanka taanpetu wakanyan unyuhapi kta.

W. Hena tuwepi e Wakantanka taanpetu wakanyan yuhapi kta kiksuye wicaxipi he?

A. Wicaatkuku qa wicahunkupi kin.

W. Nakun tuwe he?

A. Wakanhejapi kin.

W. Qa nakun tuwe he?

A. Wowaxi unpi kin,

W. Qa nakun tuwe tokeca he?

A. Ho, icemani ed unhipi kin hena.

W. Wakantanka taanpetu kin icunhan wamakaxkan asnkuyapi kta iyowinwicaunki yapi kta iyececa he?

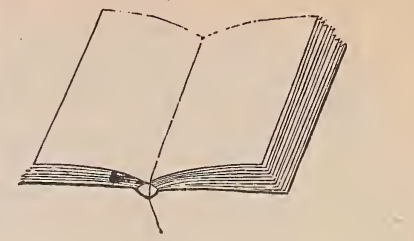
A. Ho, woahope kin “waniyanpi nitawa” eya.

W. Toked on Wakantanka taanpetu kin wakanyan duha kta oyakihi he?

A. Wakan-cekuyapi ekta owapa kin he, qa toked owakihi kin Wakantanka qa Marpiya on onspemiciye cin on.

W. Anpetu Wakan kin icunhan yaxkatin kta iyececa he?

A. Hiya.



Wowapi wan ed takuna owapi xni tka ataya wowapi ska ece ojuna, heca tohinni wandaka he? Anpetu otoiyo hi takuxnixni akipapi kin hena ed owapi kta on wowapi hececa tuktekted yuhapi. Heca wanji nicupi kinhan iyoniciyi kta he? Okinni wanji duha exa ed taku oyawa kta oyakihi kte xni kecani naceca ecanmi. Tka Wakantanka niye qa nakun wicaxa owasin, wowapi ed takuna owapi xni otoiyo hi wicagu, qa anpetu iyohi oyubdaye ska kin akand takuku oyawa ece. Oyubdaye kin hena otoiyo hi anpetu heca, unkan wowapi unkitawapi kin ed oyubdaye tonakeca unkiciyukanpi kinhan tohinni sdodunyanpi xni, exa xakowinwin ece ptaptaya eknakapi. Heced de anpetu kin, Wakantanka taanpetu kin hee, he oparte wanji ed wowapi oyubdaye tokaheya kin hee, unkan he akand kaked oyawa nin ecanmi; “De anpetu kin wakan-cekuyapi qa Anpetu-wakan onspewicakiyapi kin ekta wai. Taku waxte onspemiciya, qa toked oqoye xni mikduha kta, qa de anpetu kin Wakantanka taanpetu heca e kiksuya waun kta wakuwa.” Qa oyubdaye unma xakpe ska kin akand hanrana qa rtayetu iyohi Wakantanka iceyakiya, heced oyawa nin ecanmi; qa yaxkate cin he qa wowaxi ecanon kin qa wowapi onspemiciye cin koya on Wakantanka iyokipiyayin kta yakuwa; qaochini waon-

ixida qa wowicake ece eya nikduha, qa niyate qa nihun anawicayakigoptan kta yakuwa. Heceked taku oyawa ece kinhan Wakantanka iyokipi kta; tka oran oyakapi nitawa xica kinhan, anpetu iyo hi xikxicaya oyarani, qa oyubdaye owanyagwaxte ska tka qon hena wicoran owotanna xni on axabyaye cinhan, hececa qeyax nakun Wakantanka iyuha wanyag un, unkan icantenixica ehantanhax, Wanikiya waxte kin on, nicicajuju kta, exa takomni Anpetu-wakan oko kin de wowapi oyubdaye tawa kin piya oyawa kta e tohinni rein nicupi kte xni.

Ho, heon etanhan anpetu kin de etanhan heced econ aya wo, qa Wakantanka wowapi wan niye nitawa kta e on nicu kin ed taku waxtete ece oyawa kta e onjiciyin kta ice tiya wo. Wowapi kin de caje kin he nahanra ocieiyake xni —Anpetu, heced ecieyapi.

WOONSPE XVII.

WOONSPE WICOIE—OKIRPA-PI.

Oekde. “Anpetu ixakowin kin he Wakantanka okirpa, taku kage cin owasin etanhan.” Heb. 4:4.

W. Woahope itopa onxpa inonpa kin eya wo.

A. Anpetu xakpe ed Itancan kin marpiya maka iyakna kaga, miniowanca kin, qa taku oknayan un kin owasin, qa anpetu ixakowin kin ed okirpa: heon etanhan Itancan lin anpetu ixakowin kin yuwaxte qa yuwakan.

W. Wakantanka marpiya qa maka kin tohanyan kar un he?

A. Anpetu xakpe.

W. Wakantanka anpetu tokaheya kin ed taku kaga he?

A. Iyojanjan.

W. Wakantanka anpetu inonpa kin ed taku kaga he?

A. Marpiya to kin.

W. Anpetu iyamni kin ed taku kaga he?

A. Maka qa miniowanca kin.

W. Anpetu itopa kin ed taku kaga he?

A. Anpetu wi, hanhepi wi, qa wicanrpi kin.

W. Wakantanka anpetu zaptan kin ed taku kaga he?

A. Zitkana qa hogan.

W. Wakantanka anpetu ixakpe kin ed taku kaga he?

A. Wamakaxkan qa wicaxa.

W. Wakantanka anpetu ixakowin kin ed taku token he?

A. Wicoran tawa kin owasin etanhan okirpa.

W. Wakantanka anpetu tukte wanji yawaxte he?

A. Ixakowin kin, anpetu okirpapi kin hee.

W. He toka a Christians kin anpetu ixakowin kin heekiya anpetu tokakeya kin, Anpetu-wakan ecieyapi kin he, wakanayan yuhapi ece e he?

A. Wahoxiye Wakanpi kin iye heconpi kin heon etanhan.

W. He toka e iye heced econpi he?

A. Christ Anpetu-wakan kin ed wiconte etanhan kini kin heon etanhan.

W. Christ Iye heced econwicaxi unkecinpi he?

A. Ho, heced unkecinpi.

Tuwe maka kin kaga he? Ho, maka owanyag waxte kin de, qa can, qa warca kin, qa wamakaxkan, qax ate qa ina qa unkitakodakupi tewicunridapi kin hena wanwicunyakapi canna; qax tehan wankan euntanwanpi qa anpetu wi wiyakpa kin he, qax hanhepi canna wicanrpi iyeryega kin hena unkabdeza pi kinhanhan, tuwa taku kin dena

owasin kaga huwo? unkecinpi kta iyececa. Wakantanka ixnana tanka kin iye hena kaga. Iye maka kin nape co kaya okna yuha un. Hekta Anpetuwakan onspeniciyapi qonhar, ed wowaxi ecanon kta qa yaxkatin kta e on Anpetu-wakan oko wanjina ed anpetu



kte a tokata anpetu iwicakicihan kewicakiya. Woahope qon he dee: Anpetu iyohi wowaxi qa woxkate kduxtanpi qonhanhand, wojupi kin ed tuktedtanhan wicaxayatapi ti wanyakapi okihipte cin hed mazaxkanxkan oape wanji owanjina unpi, qa wicaxayatapi kin he qa tipi wan okna tokata oonyanpi kte cin he nakun on woyake naron yankapi kta. Unkan owasin woope wan heced ahopa terike xni qon he iyuxkinyan anagoptanpi kecaninpi he? Hehehe! Hunr wowaxi econ ayuxtanpi kta okihipte xni kecinpi. Qa ake tokecapi wojupi kin ed oyanke ed asnikiyapi kta sanpa oiyo kipi iyeyapi; qa hunr mnaja yukan wicadapi xni keyapi unkan can wekina hedtu rea kayex kikkapi. Hececa exa wakanh ja qon wanjigji wicaxayatapi woope tawa qon anagoptanpi unkan he okna asnikiyapi kin

tokata oonyayin kte cin, hena on onspeniciyapi kin hed de kta cin.

Black Pipe Camp—St. Paul's Station.

ANPAO KIN: Mitakola, iapi conala myecilaotanin kta wacin. B. P. disct el koxkalaka unqurpi hekta onhan wakanxica tawipi kin he ohinni koyag unqunpi, yunkan hehehe! mitakuye ob toke xke waran yunkan Wakantanka oonkiyapi kta huwo? ecanmi, na wiyukcanpi on lila cantemaxica. Yunkan Wakantanka wiyukcanpi wan waxte cante mahel omagnaka canke mitakuye ob wita ya iblotanka, na lecel epa: Ho, mitakuyepi, lehanl Taku Wakan wacinunyanpi kta wacin, hecel epa. Icin, hekta wicoran unkitawapi tka qon hena waxte xni yelakax teriya unkupi; canke wacekiye wicaxa waxtete kin hena ablesunikiciyapi, na tokel Taku Wakan etkiya unkigluhominpi, na ixnala wakan na waxte kin he slolunyanpi kte con he

otokaheya mazaska mnaunkiyapi, na a, b, c, na oowa wowapi, na olowan, na taku tona on waonspeunki ciyapi kta on henake opeuntanpi, na hecel Taku Wakan etkiya wana lehanyan waonspeiciciya unxkanpi. Ho, yunkan wana lehanl wakanyaja na tankapi koya Taku Wakan wicalaiciye kin wicota ayapi. Eya miniawicakaxtanpi nainx wicayusutapi opapi nainx wakankiciyuzapi econpi hena waka, yunkan, icin, Taku Wakan wacinunyanpi kte lakax wicoran kin hena econqonpi kta can Rev. A. B. Clark (Sicangu) wahounyanpi na hi can wicoran kin hena iyuxkinyan xna econqonpi; yunkan kakel iblukcan, Wunhuhel! Wakantanka ti wanji unglepi ex awicakeya iyuxkinyan unxkanpi kte seca ecanmi ye lo. Eya, tipi-wakan wanji uncinpi na mazaska oegnake tob owecinhan econqonpi tka. Tka nahan rei onkokihipte nainx unkokihipte kte xni hecin slolunkiyapi xni. Heon, mitakuyepi, Winyan Omniciye na Koxkalaka Omniciye hena wacinunyanpi kta ounya kiyapi xni ye lo. Waonxiyalapi kta, na tuwe onxi ke na warpanica, na taku wan yuha kta xkan tka okihi xni ehantax okiyapi kta, na wicaxa oyasin cantewicayakiyapi kta, hena onspeniciyapi, woahope kin etanhan, wicaxa oyasin ektakiya tokel nioranpi kte cin, niye iyecel waxtewicayalakapi kta, na tokel ecaniconpi yacinipi kin he iyecel wicaxa ecawicayeconpi kta, Wocekiye Wowapi el wiwicawangapi kin el hecel waaluptapi he kiksuya po, mitakuyepi.

Ho, mitakuyepi, lehanl

hecel waawacanmi kin ecieyatanhan nayaronpi kta wacin on hepa, ca wana henala epin kta. Ho, tona mitawoglake wanlakapi nainx nayaronpi kin henake cante on napeciyuzapi. Nitakuyepi na nisunkapi wan miye.

AMOS XUNKHITO.

Iyan Ska Womnaye.

Cheyenne River Agency, St. Andrew's... \$1.00
Cheyenne River Agency, St. Mark's... 1.00
Cheyenne River Agency, St. Paul's... 1.00
Hekta oyakapi... 24.50

Ataya... \$27.50

Rex. John H. Babcock, President of the Standing Committee, hekta Feb. wi qonhand ninar wayazanka tka wana aksni aya unkan tanyan awanyakapi kta on Minneapolis ekta iyaya.



tona niciyukan onspeniciyapi he? Unkan anpetu wanji wakanyan duha kta iyececa kin he tukte e he? Wakantanka Iye rea he iyeced oran qon ecieyatanhan on he onspeniciya, icin maka kage conhand wowaxi econ—anpetu tonarca he? Unkan anpetu wanji ed okirpa qon he tukte e he? Ho, he iyeced cinca kin Iye wowaxi econ qa woasnikiyetawa kin ed kici akiyecedyaxanpi kta cinwicakiya.

Tohinni wakanheja wanjigji can xoka wan, tukted mnaja ocinxica wan wicakte kta iyececa, can wekina okokipeya omanipi tka qon. Tka wicaxayatapi waxte wan wojupi tawa ikiyena he cin hed conkaxke timahed awicahi, unkan woope wanji owicakiyake cin he ahopapi kinhan, iye ti waxte kin wiyohiyanpata conkaxke tiyopa kin etanhan taninyan he cin, hed okna iye kici oonyanpi

on sanpa waxakayena wowaxi econ okihipte heced iyeyapi. Hena wicaxayatapi qon ixnana takodakupi waxte rea he ece eya ijehan awacinpi, qa iye wicakico canna iyuxkinpi, qa ite ira ikdus ed yapi, ece. Qeyax manja qon tona can wekina kikkapi qon hena owicayuspa, qa nakun wojupi kin conkaxke paoksa unkan tima hiyuciye, ca tona wicaxayatapi ti qon itehanyan asnikiya yankapi qon hena ontonwicaya keyapi. Wicaxayatapi qon he Wakantanka ee. Iye wojupi tawa kin, Okodakiciye Wakan kin hee, ed yaun, unkan mnaja wan maka kin ed “tuwe yapotin kte cin ode” omani un kin, he wakanxica ee. Wakantanka wowaxi ecanon kta qa yaxkatin kta e, on anpetu xakpe nicu; tka anpetu ixakowin kin heeband wakancekiyapi, tukted Iye qa Marpiya, wicaxayatapi tipi tawa kin qa

THE DAYBREAK

THE DAYBREAK is published monthly in the interest of the Protestant Episcopal Church among the Sioux Indians in South Dakota.

The subscription is 30 cents per annum in advance, and may be paid in one or two cent postage stamps.

Single subscriptions for six months, 15 cents.

Fifteen or more copies to one address for six months, 10 cents each.

The English department is made up of carefully selected articles from stereotyped plates only.

All subscriptions and matter for publication should be addressed to the REV. W. J. CLEVELAND Madison, S. D.

Published at the office of the Daily Leader, Madison, S. D.

LETTER OF COMMENDATION.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notice and accounts of my Episcopal acts and visitations. I hope our people will take it and circulate it.

W. H. HARE,
Missionary Bishop.

A Powerful Burning Glass.

The most powerful sunglass ever constructed in France was that made under the supervision of the savant M. de Villette. This glass generated heat sufficient to melt a copper coin of the size of our silver 25 cent piece in 7 1/2 seconds.

George Parker of Fleet street, London, made a glass much more powerful than that which resulted from the Frenchman's efforts. Parker's was three feet in diameter and so powerful that it was actually used to melt substances which were too refractory for the furnaces. The best authorities on heat say that it had a power of 166,362 degrees F. This is best understood when it is known that it only takes a temperature of 2,787 degrees to melt cast iron so that it will flow like water.—St. Louis Republic.

Sir John Herschel proved that an icicle 45 miles in diameter and 200,000 miles long would melt in one minute should it fall into the sun.

IN PLAGUE TIMES.

How London Handled the All Devouring Sickness in the Seventeenth Century.

During the plague of 1603 Francis Hering, "Doctor in Physicke and Fellow of the Colledge of Physitians in London" published certain Rules and Directions for the prevention of the spreading of that contagious and all devouring Sickness. These he reprinted, "somewhat enlarged," in the next plague season of 1625, "to the view and vse, and I hope good of my Cittizens and Countreimen." Among his rules are:

"Concourse of people to Stage playes, wakes or feasts and May pole dauncings are to be prohibited by publique Authority, whereby, as God is dishonored, the bodies of men and women—by surfetting, drunkennes and other riots and excesses—disposed to infection, and the contagion dangerously scattered both in Cite and Countrie.

"Let not the carcases of horses, dogs, cats, etc., lye rotting and poisoning the aire (as they have done) in More and Finsburie fields, and elsewhere round about the Cite.

"The burying of infected bodies in churches, churchyards and, namely, in Paules Churchyard, where the chiefe Magistrates of the Cite and many other Cittizens meete weekly to hear Sermons, must needs be not onely inconvenient, but verie dangerous for spreading the contagion, and poisoning the whole Cite."

Some folk ate breakfast then, others did not:

"For breakfast you may vse a good draught of wormewood beere or ale, and a few morsels of bread and butter, with the leaues of sage, or else a taste with sweet salade oyle, two or three drops of rose vinegar and a little sugar. They that haue cold stomackes may drinke a draught of wormewood wine or malmsey, instead of ale or beere. But take heed (as you loue your life) of extreme hot waters, as aqua vitæ, Rosa solis or other compound waters of like nature, which Empericks prepare and set out with vaine and boasting words * * * they were * * * devised to kill, not cure men."—Notes and Queries.

PUTTING UP A STOVE.

A Version of the Operation That Rarely Happens in Real Life.

This is about a man who put up a stove.

It is unnecessary perhaps to go farther with it. You know in advance just how he swore and tore and spoiled the carpet, and the pipe didn't fit and he skinned his knuckles and cut his finger and spilled soot down the back of his neck and finally went up town and got six men to finish the job.

"Johnson," said Johnson's wife at dinner yesterday, "I want you to come home early this afternoon. I want that sitting room stove up and going by Sunday."

"All right, my dear," said Johnson. "I'll be home at 4."

So that afternoon Johnson's wife sent the children over to visit on the other side of town and stuffed rags in all the cracks to deaden sound. After a fervent prayer that all the neighbors would be out of town for a few hours that afternoon she was ready for Johnson.

He arrived promptly.

"The stove is out in the wood shed," said his wife.

The stove was not very large, and after Johnson had dressed himself for the occasion, with the help of Mrs. Johnson, who had taken care to have his old clothes and gloves handy, he got the stove to the back porch without much difficulty.

"It must be blackened," said Mrs. Johnson as she mixed the blacking. It blackened to a beautiful finish with very little rubbing, and Johnson whistled at his work.

Then he tacked down the oilcloth mat and the zinc and kept on whistling.

He took the stove in carefully and put it in the right place.

There was plenty of the old stovepipe, and while he cleaned it in the alley with a stick Mrs. Johnson sat on the back porch and listened to him whistle.

The first joint went on all right, and the damper staid in place. The next joint fitted so well that Johnson almost stopped whistling in sheer admiration for it, and so did the next one. The elbow fitted admirably, and the collar and last joint went on like a top. The seam was on the right side all the way up.

There was not even a speck of soot on the papers Mrs. Johnson had spread on the carpet.

In ten minutes more Johnson had a lovely fire in the stove and was in his business suit again spick and span reading the paper while his wife got supper.

It was just here that there was a savage nudge in Johnson's left ribs and he heard his wife tell him to wake up, and hustle out now, for it had been daylight for half an hour.—Topeka State Journal.

A Remarkable Tree.

There is a wayward white oak tree near Laporte, Ind., that may well puzzle naturalists with the vagaries of its growth. The tree is 9 feet in circumference at the base, and there are no branches of any size below 15 feet from the ground. There the great bole divides into a number of limbs. Two, leaving the trunk about 20 inches apart, grow west, their lines diverging for some 6 feet, and then each rending toward the other. Twelve feet from the body of the tree they unite again, making a perfect oval, and out of this grow two smaller branches. As if not satisfied with that expressed disregard for the laws of nature, this old tree has performed another feat. Six feet from its base grows another white oak, less than half its size, and no sooner does the smaller tree arrive at the charmed circles of those branching limbs than one of them grows right into it, and is absorbed. The second tree is very much larger 20 feet from the ground than at its base.

Prayer has a right to the word "ineffable." It is an hour of outpourings which words cannot express—of that interior speech which we do not articulate, even when we employ it.—Mme. Swetchine.

During the four years of the civil war there were 107 pitched battles, 102 combats involving the presence of a number of regiments on each side and 362 skirmishes, sieges and other actions.

BANISHED FOR LIFE.

THE OUTCAST OF CHURCH ISLAND IN GREAT SALT LAKE.

He Has For Years Lived the Life of a Wild Man and Rarely Sees a Human Being Branded For Robbing the Dead by Order of Governor Brigham Young.

In the center of the Great Salt lake in Utah is a large body of land known as Church island. This land consists of mountains and valleys, with trees and vegetation, and has always been used as a herding ground for cattle belonging to the Mormon church. Several years ago the water on the east side of the island was shallow and cattle could be driven across easily, but now the water is deep and everything must be conveyed to and from the land in boats. A distance of about five miles covered with salt water must be gone over by canoes to get to or from the island. On this famous spot, amid millions of pelicans, sea gulls and other fowls, wanders a lonely old man, without clothing and devoid of language or any of the instincts of humanity. He was banished years ago by the Mormon church on the charge of robbing the dead.

Jean Baptiste was a Frenchman who came to Salt Lake City a young man nearly 40 years ago. He grew up among the saints, and, after marrying, was made sexton of the small cemetery. His duties were light and his remuneration correspondingly small. He resided in a little cabin on the mountain side overlooking the city, and spent his time, when not employed in the cemetery, in collecting junk and trading and trafficking with a few Jewish secondhand clothes dealers who had the hardihood to engage in business among the Mormons. A regiment of United States troops was then camped near the city, and the gentiles engaged in business were assured protection.

The little Frenchman was an avaricious man and was noticeable because of his picking up every cast away article and carrying it to his home. Old dry goods boxes, barrels, tin cans and other packing articles cast away by the soldiers were especially well cared for by Jean Baptiste, the sexton. He dressed as a scavenger and resembled the modern saloon loafer, who is always searching the slums for barrels and boxes of garbage and cast off garments. The actions of the sexton created some comment, and not a little curiosity was aroused among people who had occasion to visit his residence on the mountain side, over the city.

One day Jean appeared on the streets dressed in an elegant suit of broadcloth. A few days before a wealthy stranger had died and was buried in the cemetery. The suit in which the body was dressed resembled that worn by the sexton. An examination was ordered, and the corpse was found to have been robbed of its clothing. A committee waited upon the sexton and made a most startling discovery. The graveclothes of over 200 persons were found in the baskets and boxes stowed away in his ghoulish cabin. Excitement ran high in Salt Lake City. The boxes of clothing were emptied and the contents taken to the city hall, where many a fond mother identified the burial robes of her child. Elegant silk dresses, at that time a luxury even to the rich, were found in the various bundles. The man was arrested and cast into jail, pursued by a mob who sought his life.

Brigham Young, then governor and general dictator in Utah, ordered the man to be branded with a hot iron and banished to Church island. During the quiet hour of midnight Jean Baptiste was taken from the jail, and his whole forehead was seared with the following inscription: "Branded For Robbing the Dead." Two men escorted the quivering, naked form from the city of vengeance. A canoe was entered near the city, and the doomed prisoner was taken in chains to the island which in future was to be his home. Without clothing or food he was landed upon the shore, the boat returned to the mainland, and the ghoul remained a hopeless exile. He could not leave the island, because instant death would follow should he be seen by any of the inhabitants of the Mormon land of Zion. He was forced

to seek food and shelter amid wild animals, the birds and reptiles.

The island was soon known as the land of banishment. People shunned its shores as they would a haunted house. Many persons were lost upon the lake while rowing in canoes against heavy winds. The general supposition of all was that those unfortunates drifted to the island and were devoured by the wild man. Even the fearless cowboy has ever refused to intrude upon the home land of the exile. Wild horses roam over its acres of broken canyons, rugged cliffs and grassy meadows. The sea gulls and other birds find a home undisturbed on the deserted shores. All the natives, including Indians, warn newcomers of the fate of scores of pleasure seekers who have been drifted upon the shores of the fated island. The crags, bluffs, dark caverns and lonely canyons warn every boatman nearing the shore to keep away from the hidden dangers.

In a dark cave about half a mile from the shore lives the wild man. His home is strewn with the wrecks of boats, bones of victims and other cannibalistic indications. Away back in the deep darkness of the cavern is his sleeping place, made of clothing stripped from unfortunate victims shipwrecked on the fatal shore. A collection of leaves, grasses and branches from the trees of the island forms the foundation for the bed, in which this human monster spends most of his time. Several hunters and explorers have recently viewed the man. He is described as old, stooping, destitute of clothing, incapable of speech and covered with long hair. Upon the appearance of man he utters a wild, weird shriek and rushes to the cavern, from which he cannot be induced or forced to return.—San Francisco Examiner.

BUILT THE WRONG WAY.

Why the Quaker's Chester Hogs Took No Prizes in Georgia.

"I never shall forget an incident which occurred at the first fair I ever attended in Georgia," said a retired Cincinnati meat packer. "It was at Macon, and I think they called it a state fair. At any rate it was a big thing for the town in those days. They had some fine stock on exhibition, and a Pennsylvanian had sent down about 20 of the finest looking hogs you ever saw. They were mostly Chester Whites, and if I recollect aright they were exhibited by Thomas Wood, a great hog and cattle fancier of 20 and 30 years ago. He it was who introduced that famous breed of hogs, the Chester White, and he made a great deal of money out of his fancy stock. He was a Friend—a Quaker, you know—who used the plain language and wore a broad brimmed hat. He was a smart old gentleman, honest and prosperous. He sent his hogs from state fair to state fair, and they took so many prizes and blue ribbons that each hog looked like a boy who had spent all his money making a collection of badges.

"When the Macon judges made their awards, they gave blue ribbons very liberally to the razor backs, but not one of the fat, sleek Pennsylvania hogs got a prize. The owner of the exhibit did not understand it, so he hunted up one of the judges and said in the language of the Friends:

"I know thee to be an honest man, and I do not question thy fairness in the award, but to gratify my own curiosity I would be glad to have thee tell me why thee gave all the prizes to the native stock and what fault thee found in mine?"

"My friend, the committee admired your hogs greatly," the judge replied. "They are certainly handsome, and I have no doubt that in your section they are the best breed to raise, but they are not suited for this country. They are so short legged and fat that a nigger could catch them in two minutes. What we require in a hog in the south is legs and wind. We give our prizes for speed."—Atlanta Constitution.

Hungary Water.

The first alcoholic perfume was Hungary water, made from rosemary by Elizabeth of Hungary, 1370, she having procured the recipe from a Hungarian hermit. This perfume became popular throughout all Europe in that and the succeeding century.